

BOOKS AND ARTICLES FROM THE NETHERLANDS : 2008-2009

In 2008, Els Rose published a book on the Latin apocryphal acts of the apostles in the liturgy of the medieval Church: *Ritual Memory. Apocryphal Acts and Liturgical Commemoration in the Early Medieval West (c. 500-1215)*, Mittellateinische Studien und Texte 40 (Leiden-Boston : Brill, 2008). It explores how legendary traditions of the *Virtutes apostolorum*, Latin rewritings of the ancient Greek apocryphal Acts of the apostles, are used as material for the liturgical texts composed for the feast-days of the individual apostles (prayers for Mass, chants for the liturgy of hours, hymns). The book consists of six chapters. Chapter 1 analyses historical as well as modern assessments of the concept *apocryphus*. Chapters 2-5 present case studies of the feasts of six apostles (Bartholomew, Philip & James, Matthew, Simon & Jude). Chapter 6 is a synthetic chapter, in which the different roles of the apostles in the medieval West, as reflected by the apostles' liturgical cults, are discussed: the apostle as founding figure; his fight against pre-Christian cults; his preaching; his (female and royal) companion; his martyrdom; his membership of the *collegium* of Twelve. The book starts off with a general introduction to the specific genres that occur in the book and closes with a short epilogue on the use and evaluation of apocrypha in the medieval West.

In June 2008, Herman Lambooi defended his thesis *Sibrandus Leo en zijn abtenkronieken van de Friese premonstratenzer kloosters Lidlum en Mariëngaarde. Een nadere studie, editie en vertaling*. The book was published in 2008 in the series *Middeleeuwse studies en bronnen*, vol. 111 (Hilversum: Verloren). The book is an edition and translation into modern Dutch of the Latin monastic chronicles of Sibrandus Leo, dated in 1575, an invaluable source for those interested in the history of Frisia and the Northern Netherlands from the twelfth to the late sixteenth centuries. In the introduction, Lambooi assesses the historical reliability of the chronicles, which were written during the reign of the Spanish viceroy Caspar de Robles in a time when Catholics rebuilt their demolished churches. The abbot of the monastery of Lidlum ordered his canon Sibrandus Leo to write the history of the monastery as a confirmation of the legitimacy of their community.

Marco Mostert, Petra Schulte and Irene van Renswoude published a volume in the series *Utrecht Studies in Medieval Literacy*, vol. 13: *Strategies of Writing. Studies on Text and Trust in the Middle Ages* (Turnhout: Brepols, 2008). The volume contains the papers of a symposium held in Utrecht in November 2002, which focus on the interaction between the concept of trust and the practice of writing. They deal with charters, historiography, letters, political communication, and the possibilities of trust in writing. Some of the questions addressed are: Does writing as a medium engender trust irrespective of the contents of the written text? Was trust in writing dependent on trust in an authority? Are there suggestions that the written form of the text was meant to confer trust on its contents? Did rituals take place (before or during the writing of the text, or during its handing over to the recipient) that were meant to enhance the text's trustworthiness? Can changes be observed in the strategies of engendering trust? Was trust considered food for reflection in written texts? What was considered to constitute a breach of trust? The volume is dedicated to Michael Clanchy, whose work inspired much of its contents.

At the end of 2008, a digital edition was first published online: Mariken Teeuwen *et alii*, eds., *Carolingian Scholarship and Martianus Capella: The Oldest Commentary Tradition*. The edition is freely accessible at <http://martianus.huygens.knaw.nl/>, and

concerns the first full edition of the oldest gloss tradition (dated to the first third of the ninth century) on Martianus Capella's late-antique handbook on the seven liberal arts, *De nuptiis Philologiae et Mercurii*. It is a semi-diplomatic transcription of the gloss material in the oldest and fullest manuscript that transmits this tradition: Leiden, University Library, Vossianus Latinus Folio 48, corrected by and compared to the readings of three other manuscripts. For the transcription and interpretation of the glosses, an international team of collaborators was formed, including Bruce Eastwood, Mary Garrison, Jean-Yves Guillaumin, Natalia Lozovsky, Sinead O'Sullivan and myself. In an online work-environment (*eLaborate*, created by the Huygens Institute in Den Haag), complete sets of photos of four manuscripts were published and provided with transcription and annotation screens. The collective result was published in a newly created environment, which presents both photos of the central manuscript and transcriptions of text and glosses in a public friendly way, and offers simple search facilities. The work on the edition is still continuing, corrections and annotations are constantly added, and regular updates are published. Comments and corrections are very welcome, and can be sent to mariken.teeuwen@huygensinstituut.knaw.nl.

In December Els Rose and Mariken Teeuwen edited a volume of studies in Dutch to honour Professor Árpád Orbán at the occasion of his retirement in January 2009. The book, *Middeleeuwse Magister: Feestbundel aangeboden aan Árpád P. Orbán bij zijn emeritaat*, came out in the series *Middeleeuwse Studies en Bronnen*, vol. 117 (Hilversum: Verloren, 2008). It contains ten contributions of his students, gathering around the central theme of medieval teaching: they range from the early to the late Middle Ages, from liturgy to ancient literary authors, from music education to *devotio moderna*. The contributors are, in order of appearance, Mary Garrison, Mariken Teeuwen, Lia Couwenberg, Els Rose, Eddie Vetter, Nienke Vos, Wilken Engelbrecht, José van Aelst, Rijklof Hofman, and Trudy Lemmers.

Two 'Dutch' volumes came out in the series *Studia Artistarum: Études sur la Faculté des arts dans les Universités médiévales*, directed by Olga Weijers and Louis Holtz. L.M. de Rijk published *Studia Artistarum 16: a critical edition with introduction and indices of Johannes Buridanus, Lectura Erfordiensis in I-VI Metaphysicam*, together with the fifteenth-century *Abbreviatio Caminensis*. The book came out in 2008 (Turnhout: Brepols). The two texts it presents throw light on the role of Aristotle's *Metaphysics* in academic teaching of the fourteenth and fifteenth centuries. One of them contains part of an early (hitherto unknown) version of John Buridan's *Questions on Metaphysics*, the other is a fifteenth-century abbreviation of precisely this early version. Both texts belong to the East European tradition of Buridan's works, and testify to the master's earlier activities as a Parisian teacher on the subject of metaphysics. As such, they elucidate Buridan's ongoing semantic approach to matters of metaphysics and ontology as well as his attitude to Aristotle's authority.

In 2009, Olga Weijers published the third volume in her subseries on the medieval *disputatio*: '*Queritur utrum*'. *Recherches sur la 'disputatio' dans les universités médiévales*, *Studia Artistarum 20* (Turnhout: Brepols, 2009). In this volume, she widens the focus from the medieval faculties of arts to other faculties. As in the other volumes, she offers a thorough introduction to the genre. She presents a selection of sources, guided by recent publications and hoping that the published sources are in some way representative for the whole corpus. She offers descriptions of disputations from facul-

ties of theology, law and medicine, describes their history and analyses the differences between these and the disputations of the faculty of arts which she studied earlier.

In 2009, Mayke de Jong published a book on Louis the Pious: *The Penitential State: Authority and Atonement in the Age of Louis the Pious, 814-840* (Cambridge: CUP, 2009). In this book, Louis's reign is re-evaluated through the lens of the event of his public penance in 833. De Jong argues that the penance was not a sign of weak government, as it has been interpreted in past scholarship, but the outcome of a political discourse and practice in which the accountability of the ruler to God played an increasingly central role. In the second chapter, she guides us through the ninth-century narratives that tell the story, the *Royal Frankish Annals*, the *Annals of St-Bertin*, Thegan's *Deeds of Louis* and the Astronomer's *Life of Louis*. She brings in Einhard's works to set the context for imperial imagery, assesses the language of poetic praise with Ermold the Black, analyses the terminology of penance, and presents two texts that look back on the affaire: Nithard on Louis the Pious and Radbert on Wala. Through a re-reading of these texts, she brings to life a world in which political power was defined in terms of *admonitio* and *inrepatio*. Political failure was defined in terms of sin, which could be atoned by penance.

Peter Gumbert published two very valuable tools for those who are interested in manuscript studies: the *Introduction* to a new series called *Illustrated Inventory of Medieval Manuscripts in Latin script* (IIMM) (Hilversum: Verloren, 2009); and its first volume: IIMM 2, *Leiden, Universiteitsbibliotheek, BPL* (Hilversum: Verloren, 2009). In the *Introduction*, the rules and instructions for IIMM descriptions are expounded. IIMM offers a system of very concise but at the same time very precise descriptions of medieval manuscripts, and offers a standard list of data concerning date, place, scribe, owner; contents and language; material, quires, format, leaves etc., dimensions, lines and ruling; text, decoration, illumination and binding. Furthermore, a photograph accompanies each description, and a bibliography. In IIMM 2, the complete BPL collection of the University Library of Leiden is inventoried, which was last described in its entirety in the catalogue of P.C. Molhuysen in 1912. In this new inventory, the user is offered immediate insight in contents, dating, origin, etcetera, and provided with a specimen in the form of a photo measuring 7 × 4 centimeters. Hopefully, new volumes will follow quickly.

Rolf H. Bremmer Jr. and Kees Dekker edited a new volume in their series *Storehouses of Wholesome Learning*, vol. II: *Practice in Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages*, *Mediaevalia Groningana New Series*, vol. 16 (Paris, Leuven, Walpole, MA: Peeters, 2009). The book contains the published papers of a congress organised in Leiden in 2005. They focus on the practice of learning in its many facets, from the development of the foetus to the fifteen signs of Doomsday, from the encyclopedic learning on the liberal arts found in Martianus Capella's *De nuptiis* to learned vocabulary stored in glossaries.

Lodi Nauta published a book on Lorenzo Valla (c. 1406-1457), one of the leading humanists of Quattrocento Italy: *In Defense of Common Sense: Lorenzo Valla's Humanist Critique of Scholastic Philosophy* (Cambridge, MA, London: Harvard University Press, 2009). Nauta offers a thorough analysis and interpretation of his humanist critique of medieval scholastic philosophy. He studies the difficult and poorly understood work of Lorenzo Valla on philosophy and dialectic, which came to us with the telling title *Repastinatio dialectice et philosophie* (*repastinare* means 'to turn over the soil in preparation for planting'). 'In this comprehensive work', Nauta states, 'Valla first attempts

to demolish the foundations of Aristotelian-scholastic metaphysics, ethics and natural philosophy, and then to transform the formal study of Aristotelian logic by the scholastics into a rhetorical-grammatical dialectic tailored to the practical needs of public debate, communication, and argumentation' (p. 1). The book is structured into three parts. In the first, Valla's attack on Aristotelian-scholastic metaphysics is analysed, showing how he employed common sense and linguistic usage as his tools. In the second, central concepts of Aristotelian thinking are assessed, such as soul, nature, morality and God, and Valla's critique on them is explicated. In the third, it is shown how Valla's humanist dialectic transforms Aristotelian logic into a practical rhetorical tool of persuasiveness and effectiveness.

Jacomien Prins operated on this same edge between Middle Ages and Renaissance, and studied the philosophical ideas of Marsilio Ficino (1433-1499) and Francesco Patrizi (1529-1597) in her dissertation *Echoes of an Invisible World: Marsilio Ficino and Francesco Patrizi on Cosmic Order and Music Theory*. She successfully defended the thesis on 2 October 2009 at the University of Utrecht. In her book, she studies Ficino's *Timaeus* commentary, a difficult text of which a reliable edition has yet to appear, and Patrizi's *Nova de Universis Philosophia*. She focuses on their ideas on cosmic harmony, a musico-philosophical frame which explains the universe in terms of a divine, eternal and perfect harmony, which reflects the perfection of God himself. Ficino's work strongly echoes Pythagorean ideas of the cosmos as a musical creation. In the sixteenth-century music was more and more approached as a natural science of acoustics, based on sound instead of the medieval quadrivial concept of number. Patrizi, as Prins shows, tried to revive Ficino's metaphysical worldview in his ideas about cosmic harmony, but without losing touch with his contemporaries. In a way, he tries to reconcile the two world views, the ancient and medieval Pythagorean one, and the new scientific one of his own time.

Mariken TEEUWEN
Huygens Institute, Den Haag